A REVELATION

OF THE HOLY

APOCALYPS.

B.1

By HVGH BROVGHTON.

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56

TO THE MIGHTY PRINCE, *IAMES*, BY THE GRACE of God, King of great Britanie France and Ierne-Land, defendour of the faith, &c.

MOyſes Maymonides (gracious K.) *a librarie of both former Thalmudes, the Ieruſalemy and Babylonian, which from hard languages vnknowen to his nation he made familiar Ebrew, ſo that they ſay from Moyſes to Moyſes the like to Moyſes was not, his workes are exceeding profitable to cleare the New Teſtament. For as S. Paul ſayth he diſſered not from the Iewes cõmon graunt, but that they knew not God to be in Chriſt reconciling the world vnto himſelf: So Maymonides hath infinite much that cleareth the Apoſtles truth more fitly then Greek and Latin fathers doe. And where the Apoſtles confute Phariſees: he recordeth their doctrine, that all may ſee the holy Apoſtles had iuſt occaſion. In this ſort he hath two ſorts which the new Teſtament battereth. Both he recordeth in his treatiſe of repentance. One is this, That Moyſes law ſhall ſtand for ever vnchanged, and Meſsias ſhall come to Canaan to conquer all nations. The other is this, That all his learned taught, all the good things ſpoken by the Prophets for Iſrael in the dayes of Meſsias are but for the commodities of the body. This is the common Iewes religion, whoſe God is their belly. They which worſhipped ſtarres, thinking they had ſoules*

*soules and would enrich their worshippers equally made their belly their God: they who brought the flood: and confusion of tongues, vnto the prophane Cæsars that made themselves Gods, and the King of locusts which say they be Iewes (*Rom.2.28.29*) but be a synagogue of Satan: and both are the great dragon,* Apo. 12. *The new testament telleth that the old speaketh of Eternal blessing in Christ his death ending Moyses,* Dan.9. *And the Iewes sin against the holy Ghost. For Aben Ezra could not deny this vpon* Dan.9. *that the seauenty seavens are from Daniels prayer vnto sealing Messias the holy of all holynes. He endeth sacrifice and offring: and left bread and wine, for the flesh and blood of beasts: and we all swear in the Lords supper, that sacrifices be ended by our Lords death: and by that supper his flesh and blood is the food of our soules: and he would destroy Ierusalem, that no place of sacrifice should be. That S. Stephen taught (* Act. 6. & 7. *) faithful vnto death, and found the crowne of life. When Ierusalem is destroyed, as the Angelique-faced Steven taught from the Angel Gabriel, Christ sendeth his Angel to teach Iohn of an heavenly Ierusalem: against which, Rome shall fight to the end of the world: first by open tyranny, against martyrs: and when the Empire is destroyed for that, Satan will turne himself into an Angell of light: & set a Vicar of Christ with two hornes of a Lambe, but with the lawes or mouth of the Dracon, to set vp the former Empire & to be the King of Locusts: all bent to the wealth and ease of this world. This Iohn teacheth: whom Chapter by Chapter I expound briefly now: but I haue made an other* scholion, *ten times larger. This wilbe fittest for the simple.*

Your Majesties
most humble subject

Hugh Broughton.

THE AVTOVR
TO THE READER.

IN all controverſies men ſhould know what both ſides graunt: and what they hold differing. So where I turne all the Apocalyps againſt Rome: and did ſo twelve yeres agoe againſt the Popes champion, *D. Iohãnes Piſtorius*, ſent to move warres in Zuitzerland: reaſon would for facility of ending controverſie, I ſhew how much they graunted me: and knew they muſt: that if any of mine own natiõ, come ſhort: & that, with Satanean malice: they be dealt with, as endevoring to make our Church a Synagogue of Satan. The matter ſhalbe briefly told.

Doctor *Iohn Piſtorius* holden a father of the Ieſuites, dwelling in Friburge of Briſcovia, diſtant twenty Engliſh miles from Baſil, was ſtird of the Pope to chalenge all our Cantons for diſputation: that they ought to yeld to the Pope, as the ſeaven did: And vpon diſputation refuſed, he would by war chalenge his ſupremacy. This then was thought no pley. Upon this Syllogiſme the mayn ſtood.

If the ſcripture be corrupted, an other judge muſt be had: that is the Pope: who onely doth chalenge that.

But the ſcripture is moſt corrupted: as Geneva graunteth *in Rob. St. præf. to the N.T.* for Ebrew

double readings (848. as Elias reckoneth them) & Arias Montanus hath written an vvhole work *in apparatu*, of the old Teſtament, corrupted in Babylon, in 52. yeares, in ſo many places: & Beza checketh and vnchecketh the new, that none knoweth what to ſtand to: and the enemies graunt is ſtill ſtrong againſt himſelf.

Therefore the Pope will require by warres that ye make him judge.

A Rhoetian, brought vp at Berne, named *Caſper Clauſechriſti*, at Leydon ſaw my ſcripture Concent: where I defend the old Teſtament to be pure to every letter by the Maſſorites, & ſay the Apocrypha be all lying works or Ironies: mockages of fooles. I taught him ſo much Engliſh: and expounded the matter at large to him: and for reconciling the Creed with the Goſpel, *D. Fr. Iunius* had told him he was ever of my mind: & one *M. Baudertius* ſhewed my theſis to the vniverſity, & the vniverſity allowed them. By this he ſaw the Pope was bereft of hope to give a charge to vs, where he hoped of victorie: or by Gehenneã tormẽt: as Atheã a dream as his that wrote, *our Lord had gone into the ſecond death, when God raiſed him vp,* λύσας ὠδῖνας τῦ θανά́τυ. Divinitie may not be handled with reſpect of perſons: But if *Quirites* yeeld to me, ſo far I will defend Rome and Mentz: & if *Lacus Lemanus* make the fiſh dead: and *Wintonia* have but a ſack full of wind, which Aeolus gave to Uliſſes, when his fellowes thought it full of a great treaſour, and forced him to open it, and ſo by tempeſt drowned themſelves: that cheſter wil I leave to the wind, to be ſhut vp in Vliſſes ſack: and leave Lemanus

nus to the ſnow water of the wild Alpes.

The Rhoetian ſaw all the Popes hope gone, by the ſcripture proved true in text: and the Apocrypha to be works of men that knew not Chriſt, and all in ſadnes to be fooliſh, and the going of the ſoule to paradiſe to be ſpoken in the Creed, and he told me with great aſſeveration, that if I went to Zuitzerland, I ſhould remove war. I went preſently to Baſil: and Zurick & Berne heard: and vſed me with all kindnes. Mine hoſt of Baſil, a D. of law, *D. Iacobus Henricpetri*, had occaſion to goe to Friburge to *D. Piſtorius*: and on a thurſday at Supper ſpake much of me to him. Then D. Piſtorius ſayd: *The ſcholers of England be learned in the tongues: but it were better they knew the fathers better.* On fryday my doctor telleth me what he ſayd: On Saterday I gave a Greek reply to the Poſt: as Piſtorius triumphed in Greek: to this ſumme.

The Greek fathers were in eloquence vnmatchable: & in handling of the Trinity, and incarnation of Chriſt, and iuſtificatiō by faith, and of holy ſoules paſsage hence to heaven, and of wicked to Gehenna, they all agreed: and none ever of 1400. yeres thought of Purgatory: as their oration in the Synode of Baſil ſhewed: 160. yeares ago: which D. Iacobus Zuinger yet hath. And ſo much learning as their age could vſe againſt eloquent heathen, God gave them. But they had no occaſion to deal much for text of ſcripture with ſuch: and therefore leſſe ſtudied it: But for the Lords ſupper: this was their common opinion: that the bread and wine were Icones & ſymbola, *Images & tokens of the body and blood of Chriſt: as Origen ſpake the conſent of his age: and Euſebius from his great Librarie, the recorder of cōmon graunts: and eloquent Nazianzen and others by* Typi & Antitypa, *and as the moſt ſage Theodorite in ſad diſputation to clear*

other matters, bringeth the same as a graunted cõmon matter, to prove doubted: so Macarius Monachus sheweth his dayes opiniõ, calling the bread symbolon of the body. And none wise could doubt: marking vpon what prophecy the Lords supper stood. The Angel Gabriel told holy Daniel that after 490. yeres, Christ the King by his death would end sacrifice and offrings. And the Iewes dated all dayes in common Epistles and conveyances, the yeares since the returne from Babel: as we the yeres of our Lord: in whose last yere, they, by Daniel, looked, the kingdome of heaven should appear, Luc. 19. though they knew not in what manner. Now when sacrifice was to end at the supper of the Lambe: our Lord, to seale the end of sacrificing, gave, for beasts flesh and bloud, which figured his body and blood, bread & wine, to be in covenant speach his body and blood. All Græcians knew proper speach and civil: that he should be bad, that knew not the place of both. In proper speach a father begetteth his son: in civil speach Romulus was ancestor to Iulian Apostata, Baasa to Achab, Iechonias Salomontiades to Salathiel Nathanides. So the token of a Kings seale, is called his seale. This all the Greek fathers knew: and tottering Theophylact, your onely, turneth to this. And the taking of the Lords supper, is our oth that we beleeve he died in due time, to bury Moses by his buriall: and that by grace his spirit is with vs to sure salvation: as mighty as by his word it made the world. More is needlesse and cannot be, but is wickedly forged. So far the fathers were rare: not alwayes in commenting vpon the Bible: But extremely deceived almost all in honouring the Apocrypha: which Iewes kept to play for Iosephus against Appiones that denied all the Iewes story. Therefore not to plead with them from the law ful of paradoxes, they obiect fables and humane works to busy them for all: And they meant

title further great matter in them. The Greek fathers ſaw not this much: though Euſebius told the true law had but 22. bookes. Nazianzen agreeth for the number: but miſſeth in regarding one Apocryphon, for holy: Iudith, as I remember: and Athanaſius caſteth out holy Heſter. So we like of the fathers for learning controverted in their age: not aey for comment. And theſe groundes ye ſhall graunt me or combat: The Hebrew text is kept by the Maſſorites, ſo that nothing can be corrupted to alter one wordes ſignification. The Iewes knew their owne tongue: and teach vs the native of it. In honour of the two tables of 613 letters, they bring all ſpeches of lawes bidding or forbidding, into 613. And hold that all which faith or life may think of is in them: And the New T. never goeth further: And no one ſyllable helpeth Rome: but Italy is expreſly curſed by your owne tranſlation as by all Iewes expoſition, Numb. 24. vpon which all the Apocalyps maketh a revelation. This England holdeth: and will not give place to Rome: but will diſpute with D. Piſtorius Protonatary of the Pope at Baſil, one day in Hebrew, an other in Greek: with penners of every ſyllable of our ſpeach. Protonotarius is ſtout in theſe tongues: as he hath writte de arte Cabaliſtica: though he hath miſſed altogether: and ſayth all Rabbins ſay Melchiſedek ſacrificed bread & wine: where none ever thought ſo: but all hold it offred to Abrahams ſouldiers to eat and drink: as he was a King: And bleſſed Abraham as a ſacrificer. And for Greek Protonotarius and Pope are yet to learne how to defend the purity of the New Teſtament, and to ſee Attiq, Septuagint, Thalmudiq, and Apoſtoliq, dialects. And no Papiſt ever could ſpeak or write Ebrew and Greek as countrey ſpeach. Thou knoweſt if thou dare diſpute I may overthrow the Pope: Therefore tell thine own hart: & write to him:

that an Engliſh man wrote to thee, that the chalenger will give over his chalenge: or he be counted a ſhameleſſe lier.

To this effect I wrote to him a Greek oration: & ſent *R. Rubens* Chananean epiſtle, which honoured England above all nations: that he might ſee he had not to deale with a Thraſo. Three dayes after he wrote to Zurick great commendations of my poor ſtudies, ſpecially of Greek eloquence, as native Attiq; : And at three moneths end, after much combat all in Greek he writeth thus: *I will not diſpute nor have our old religion to be called into queſtion.* Then both ſides Cantones ſhowted, that the feare of war was gone, ſeing the Popes chalenger putteth vp this: *that the Pope hath not one ſyllable in the Bible for his defence: But is vnvincibly accuſed: and hath none that dare diſpute in the holy tongues for his defence. Now he dareth not for ſtark ſhame require ſupremacy, being ſo broken.*

After this what Baſil ſpake to Engliſh of me, how for one all England ſhould heare better while Baſil ſtood, one *Mr Brand* of London and *M. Ward* of Cornewall they told me, and belike at home. How they told Netherlanders that this combat ended warres, and ſware ſo: they will never deny it: and noble Danes know, and I doubtleſſe told their K. how they ſtaying for me at a ferry neare Leopoldus buriall, which they had ſeen, and I would ſee: a Zurick hearing my name, ſayd: *wee were in great feare of war, till the Englander brake Piſtorius: I would gladly ſee his countenance: which argueth the mind: that in quiet words calmed boyſterous preparation of warres: But my haſt cannot ſuffer ſtay.* And ſo ſayd many ſtrangers at Baſil: and French vvere earneſt to bring me to their King. And vvhat vvill

to my

to my rare honour, the ſtate of Baſil, Zurick and Berne meant, I vvil let them vvrite.

Novv for Ieſuites humanity. D. Piſtorius himſelf four yeares agoe aſked M. Hakevvill of Oxford, at Friburge of me, vvhether I vvas alive. He ſayd, he left me at Francfurt: then ſayd he, I am hartely glad: & gave high good vvords. Novv he is dead: and I am ſory: for I hoped to turn him. Novv tvvo Cardinalles of Rome, Cæſar Baronius, as the Ieſuites of Mentz told me, & an other vvhoſe letters vvere intercepted at Heidelberge (of him I heard no more) obteyned of Pope Clement a principal Cardinalſhip for me: and dealt vvith Mentz Ieſuites to perſvvade me: vvho vvhen they could not, Archb. Ioh: Adami vvould have had me of his court: and obteyned that in Chapter: ſaying that he rejoyced more for my honouring of him vvith dedication of my Greek tranſlation of the Prophets, then for his late election to be Prince of the Empire. And he ſhould by order haue part of his court Proteſtants: and he ſpake of me, as not miſliking my religion. But then Q.E. died: and I returned: and he died ſoon after. None but ſhameleſſe vvill deny this. Novv this is paſt all deniall: that Mentz gave me leave to print in Greek my ovvne religion. That brake the neck of Purgatorie: beſides other Papiſtique great poincts. Of this the beſt of Paris vvrote to Francf. to the Kings agent: that of nine hundred yeres ſo much vvas never obteyned of the Pope: as that book obteyned. Rome muſt allovv vvhat Mentz allovveth. And if *Haides* haue but tvvo places, as they graunt, Heaven and Hell, Purgatory muſt give back all the land that it vvan.

Furthermore vvhen my book of Concent came in Latin,

tin, Pater Baltasar Ezelius in the hearing of his felowes in their college at Mentz, spake as by cõmon consent: *we allow all that that book hath*: This I have printed in Latin, and I am sure he wil not deny it: and when we are both dead, none may: seing in my life time it is not denyed. So this much is graunted me of Rome: to assure the simplest so far, how far the city is sunk: And badnes or madnes geveth Nabal for name, and Nabala for fame to him that wil not see how vpon this Rome graunt, the comment vpon the Apocalyps is past reply.

I haue turned the Apocalyps into Hebrew: and so I would expoũd it: if the Turky merchants would pay the charges. If they refuse, I will leaue them to try, whether strange shipwrack shall revenge them. Their agent *L. Ed. Barton* gave the beginning: writing thus: *If Mr. Br. may be brought to Const. that may turne to the cõmon good of Christendome.* This he sent to *Mr. Stapers.* Seing our age fleeth, wee should sell all to buy the Pearle of heaven.

Let the just be just still.

THE ARGVMENTS
OF THE REVELATION.

THe Apocalyps may be divided into ſpeach vnto the preſent age: and into prophecies for time to come. Cõmon to both are the nations, and places, and the times.

The nations to whom the book is commended are cities of old Gyges kingdome called the Land of *Gog*: where the Lagidæ and Seleucidæ had parted *Aſia the leſſer* betwixt them. Ezechiel told, that when they were overthrowen for ſcattering his people into all quarters, God would be glorified over them: and in wrath remember mercy. As over Antiochos: in that the Land of *Magog*, Antiochia firſt bare the name of *Chriſtians*. Over both in theſe ſeven townes: whereof *Philadelphia* beareth plainly the name of Ptolomie Philadelphus. *Sardis* was the Court of rich Cræſus: whoſe wealth God gave to Cyrus the great: that ſent Iſraell home from 120 nations: and built the temple vpon his owne charges. In it the old memory of *Gyg* or *Gog* is continued.

The nations called are from all people. The damned for deadly hinderance of the Goſpel is *Rome*, plainly deſcribed by full many arguments vndeniable. The whip of Romes idolatrie be the *Saracenes*.

The time in trope is taken from the time of Chriſt his perſecutions: *three yeares and an half*. But therein is meant the qualitie of ſtate: not length of yeres: that men ſhould be afflicted the afflictions of Chriſt. So the Dragon Cæſars afflict a yeare two yeares and half a yeare: & the Dragons

gons tayle the Pope, & the old Romane empire, moneths 42, and the vicar of the Lambes hornes the king of Locuſtes, dayes 1260. They who think to get any certeynty hence, deceive themſelves: & the truth is not in them. The alluſion is moſt heavenly: calling Chriſt ſtill into mind.

The *thouſand yeres* come neare proprietie: telling when the Popes authoritie ſhould come to the higheſt.

Theſe points may commonly be conſidered.

Ch. I. The preſent age is ſaluted, with narration of particular place, & day: and viſion of Chriſt: and in ſeven epiſtles the partes of it be applyed vnto playne experience.

Ch. II. *Epheſus* learneth how remiſſion of ſtudy loſeth the Church. Rome continually practiſed that: ſtill ſhaking off Greek and Hebrew, and skill in Gods word.

Smyrna is told that Iewes, not right Iewes whoſe praiſe is of God, would ſeem to be Iewes: but ſhould be found ly-
Rom. 2. 29. ars. So Rome would challendge the true Iew. *Rom. 2.* but they that ſeemed to ſtand ſhall fall.

Pergamus heareth of idolatrie and fornication. Rome and Venice be deaf.

Thyatira hath a new Iezabel, with witchcraft & whoredome and Baall: Papiſts are full of charming: nunnes full wanton, and Goddes of their own making.

Ch. III. *Sardis* the court ſheweth, how the pompe of court, hath hardly lively religion: yet ſtill ſome be there. So Rome the court towne ſeemed vnder Iohn alive: but had forgotten S. Paul. *Rom. 11. & 13. & 2 Theſ. 2.*

Philadelphia had true love: and tryeth who be the ſound Iewes: and ſhalbe as Salomons pillers in the heavenly Ieruſalem

ruſalem. Such were full many Monaſteries of learned men: which knew well what S. P. Q. R. meant: when *ſtultus populus quærit Romam.*

Laodicea, followeth the cõmon maner, neither hoat, nor cold: but holdeth on what negligent cuſtome hath once brought in. So antiquity and vniverſalitie are the Papiſts anſwer: They never plead better ſkill in the Ebrew Law & Greek Goſpel: ſo that Turkes and Iewes may ſee how they build not vpon a rock by ſure groundes: but flee to cuſtome: never allowed of God.

This from obſcure *Patmos* on the Lords day, Iohn teacheth that the baſe corners ſhall have truth: when they receive the holy, baniſhed: and Rome the baniſher ſhalbe left in Satans throne, to peſter the yeare vvith Popes holydayes: honouring creatures with religion of dayes: as Rome did to *Iulius and Auguſtus*, and as ill in *March, May, Ianuary, and February:* and in all Ovids *faſtis.*

The ſtories of times which God writeth be more then yet men would ever learne. The Lords reſurrection day, is ſurely taught vs: and that wee ſhould keep. But his birth day, he would not have vs to know: and when men would after three hundred yeres ſeek it out, God gave them over into a deceived mind to miſſe 3 moneths: that of 1300 yeares that dotage was not eſpied: vntill this age ſearched about, & found better matter. Yet Laodicea will follow cuſtome: and careth not for grace, from him who was, and is, and wilbe: and from the ſeven ſpirits: the one, Eternall that giveth ſeven lampes of oile to his ſervants: and from Ieſus Chriſt, that is above all the Kings of the earth: *Pſal. 89. Dan. 2. & 7. & Apoc. 6. & 19.* whom Rome perced with ſpear and nailes: But they ſhall

feel whom they perced: and whom they crucify agayn: tó have him counted a baſe and bare man: and not as on *Tabor* when the Godhead made the humanitie ſhine like the ſun. Now for times to come.

Ch. IIII. When the voyce of Chriſt like a trumpet, making them happy which know the ſound *Pſal. 89.* behind vs calleth vs from our owne courſe, we ſhall ſee God in the heaven of the Church: like Beniamins *Iaſper* building his Church in Paules † *Shebet*: and like Rubens red *Sardius*: fighting againſt Hagarens for the tribes: with *the Raynebow* of the covenant like Levies *Smaragd* teaching the brightnes of the goſpell.

† *An Ebrian muſt teach the word to the ſimple: the diſcourſe would be harſh.*

Thus we ſhall ſee God ſitting vpon a throne; when Chriſt frō obſcure *Patmos* ſheweth that heaven is not beſt ſeen from great cities: which all wayes overflow in wickednes: but from place where feweſt be to diſturbe.

So ſhall be ſeene 24. Biſhops or Elders: that can apply the Patriarkes ſtory vnto the Apoſtles goſpell: all theſe clothed with the iuſtice of Chriſt: being to the ſoules as white linen is to the body. Seven lampes of oyle grace beaten with much affliction as beaten olive: the ſeven graces of the ſpirit make this: and the whole company be afore the throne; a ſea * cleare, and blameles: iuſtifyed freely by the grace of God.

* *Eph. 5. 27.*

And the Church ſhall not want rare wightes, full of eyes, whereof one ſhall ſee more then millions of Papiſts: full of courage, & readines to be ſacrificed, as *Timotheus* at Epheſus, and *Polycarpus* at Smyrna, and at Pergamus *Antipas*: and full of wiſe pleading, as Paul to King Agrippa: and of high flight into the heavens carying ſoules thither: not as in Campus

in Campus Martius, when for the Cęsars funeral a ſummer houſe is made, and full of ſpice: and in a corner an eagle is, and when it is ſet on fyre, the eagle is let out: and fleeth high: & is ſayd to cary the Cæſars ſoule to the Gods. *Herodian lib. 11.* Theſe have a true high flight: and have ſix wings, two to cover their face, from looking into Gods counſell aboue reach: two to cover their feet, that their wayes be not called into ſight: and two to flee in their courſe: as Vzielides expoundeth *Eſ. 6.* And the whole bent of theſe tendeth to honour God.

And by their examples the cõmon congregation acknowledgeth the holy trinity: and the Creator: where the heathen have no lamp of grace: not the beſt learned of them, not one ſpirit of ſeven. Their ſage, as *Pythagoras*, in tongue confeſſed God to be one: But they knew not the trinitie: & that the Sonne vvould be manifeſted in the fleſh, to come a man looking through our vvalles: and to come a Iudge of all: nor that he framed the vvorld for man, becauſe he vvould dvvell in a tabernacle in vs. In the heavenly policy of the goſpel, this muſt be proper to true Chriſtians: who finding a victory, caſt down their crownes when they come before God.

The Scribes confeſſe all that we confeſſe: The trinity of old confeſſed they: as their vvorkes yet ſhevv: vvhich might have broken the Arians necks, if Greek pride had ſubmitted them to learne Thalmudiq; ſtudies. One errour in the root maketh a million in the branches.

The counſel of God is hid: how he will vſe the prophane Cæſars: and how man of ſin will afterwardes exalt himſelf in the Temple of God. Moyſes by Balaam tould but briefly: that Ch. V.

ly: that Italy ſhould afflict Heber, and be periſhing vnto the end. Daniel ſpeaketh nothing of the Romanes afflicting the faithfull. But ſhewing that the Image, and four beaſtes being conſumed by our Lords firſt cõming into the world: by implication he ſheweth that Italie ſhould kill Chriſt: and deſtroy Ieruſalem: & ſo breed a new Image of a beaſt. But his pictures end in the Macedonians. Our Lord in *Mat. 24.* onely toucheth deceit and vexation: and S. Paul *2 Theſ. 2.* ſheweth that Emperour ſhall hould on till he be taken away: and then ſhall man of ſin ſhew himſelfe in the Temple as if he were God *Adoni kam;* a Lord ſtanding ſure. But how the Emperour ſhould be vſed: & Pope come vp and fall: that Daniel meddled not withall: who dealt moſt of kingdomes. And proclamation that none in heaven nor on the earth could open the book, telleth that he medled not with Antichriſt, nor Cæſars puniſhment.

Iohns weping that none could open the book, telleth that the matter is of great vſe: that they ſhall have weeping, and gnaſhing of teeth, which contemne the matter. Now one of the 24. Biſhops bearing the perſon of a Doctor, ſaid to him, being in his traunſe, now as a child, that the Lyon of Iuda ſpoken of through the Prophets & ſpecially *Num. 24.* how he ſhould vnwall and ſubdue all the ſonnes of Seth, and is the roote of David his figure: who conquered all reſiſters, and ſet vp religion: he wil tell what Eſay ſpake of his conqueſts. So Chriſt ſtandeth at the mids of Gods throne: in a playn deſcription: a lambe, *Iohn. 1.* as one that had been ſlain, *Mat. 27.* ſlain by Rome: vpõ whom the revenge muſt go: having ſeven horns of Power, to revenge Satan with his ſeven heads: and ſeven eyes, which be ſeven ſpirits of his providence, ſending Angels

over

over the earth: as in building Ieruſalem *Zach.1.& 2.& 6.* And he taketh the book from God: as *Ch.1.1.* as Mediatour now: though he were in the glory of God: and held it no robbery to be equall with God: and then the rare wightes and 24. Doctours pray him to open the ſtate to come: & all creatures ſhew that they ſhall ſerve Chriſt: when Idolaters be deſtroyed.

The Lion-harted, the pacient ox, the wiſe man, the high ſighted eagle, tell how by his martyrs he buildeth the Church: and for their prayer the Cæſars ſhall have war ſtill: bloudy warre: great famine, that corne wilbe as deare as ſpice: that a bath, chœnix, a pottle, wilbe ſold for the Romane Denarius, about half a frēch crovvn: though God ſtrike not vines and olives: but in vvrath remēbreth mercy. Such vvarre, that bloud death famine and peſtilence, ſhall make a riddance of the fourth part of men. Ch. VI.

This cometh in revenge of the martyrs. In Aboth Rab. Nathan, in Moſes life: all the juſt ſoules ly vnder the throne of glory: Here the terme *altar* teacheth that by Chriſt the altar they have juſtice: Neyther Scribes nor Apoſtles knew purgatory. Covetouſnes bred the teachers, ſlouth and contempt of truth the beleevers. They are told that they muſt have patience a while till martyrs blood be ſeed to make a Church of a ſufficient number to have a Chriſtian empire.

Then the prophane policyes ſhall have an earthquak: their ſun of ſtately empier ſhalbe turned to blacknes, their moone of Princes, into blood: theyr ſtarres ſhall fall as oliues ſhaken, their heaven ſhalbe lapped vp as a rowl: all Ilands and mountaynes ſhalbe changed for them.

Iohn

Iohn from *Esa. 2. and 14. and 34. and Osee. 10.* seeth a vision fitted to their speches: that by considering Iudaes fall, the ten tribes fall, Assurs fall, and Daniels Image: we may be sure of the Cęsars fall: & he expoundeth himself and the Prophets: That Kings, great men, and rich, & Coronelles, and the mighty shall hide themselves and wish as Samaria that mountaynes might hide them from the anger of the Lamb. And so he teach Ievves, that for contempt of Christ, their destructions came.

The five seales are not distinguished in time: but in cōmō place of victory, vvar, famine, & both vvith plague, and martyrdome: all these in times come sometimes at once. The sixt toucheth Constantines dayes.

Then an vnspeakable riddance vvas made after Diocles-ians persecution, that tvvelve Augusti and Cæsars consume one another, till all came to the sonne of our Helena: vvho in the ends of the earth, made the possession of Christ; cometh to York to Constantius his father, that had Christians his cheif men, and by him is made his heyr of empire: and by them and our nation and the neare in the end is alone the Emperour of the vvorld: and leaveth the Rome that crucified, (by the gospell, & *2 Thes. 2.*) vvhere in 300 yeres, the slothfull Popes could not make Cæsar good: but vvere caught in their lying that Peter should long sit at Rome: vvho expresly vvriteth that he kept about Babylon. Rome in Italie is hated for Idolatry of Constantinus: and he removeth the Empire to Byzantiū: calleth it nevv Rome: and indueth it vvith the privilegies of old Rome. Our vvest brought him to the east: & one of our Helena, despiseth old Rome: and buildeth nevv Rome neare Troy: vvhere the vvicked Helena vvrought

destruction

deſtruction to the houſe of Aſſaracus: that after 300. yeares old Rome ſhould begin by blood and ſpoyling.

And this may be noted that Q. Eliſabets agent did that in Conſtantinople that none of other nations could: That the Turkes Princes and Iewes there deſired to have from England the Goſpel preached there in Greek & Hebrew: and the Kings royall mynd is to be commended for his bent to allowance that way. L. Barton wrote that if N. could be gotten thither, it were like to turne to the cõmon good of Chriſtendome. So God offered our nation againe glory in the ſtatelieſt ſoyle: But Satan hindreth, by his ſervants that can turne themſelves into Angels of light. God will look to it.

One libeller would perſwade, that the Iewes letter comming in ſeverall copies and tranſlated there, and thence ſent to Baſil and printed there: was forged there. A ſtrange dealing: a ſtrange impudency. None learned would think that all Chriſtendome, ſetting their wittes together could forge ſuch a letter. The ſlaunderer could not read one line of it. And what a barbarous vnthankful wight is the Libeller of theſe words: *Becauſe your armes are the owles: you think you muſt bring owles to Athens: & becauſe the Iew ſaluteth you as you feigne: you think you are the onely Rabbin of the world.* If the baſe borne wight had bene of Conſtantinus kindred: he had bene of an other ſpirit: but now, he could not conſider the height of that cauſe.

The like vnto him is he that ſayd theſe vvords, *The knight which ſayd the King would give 500. lib. annuitie did but flatter: and I will ſtay the King that he ſhall give no allowance to Iewes matters.* All the oratours that ever were can not ſufficiently expreſſe the deadly hatred that theſe

men have to the truth of God.

There is no other way to make Christians ready in the Bible: but by handling the Gospel by Thalmudiques: to whose tenour of study all the new Testaments stile is bent. The best learned Iesuits at Francfurt in the hearing of a gentleman of England hartily requested this done: saying that by me, they ready to cleare the new Testament: could soone turne the Indians: The Iewes over Germanie hartely desire this: Princes made great promises: but the old serpent wilbe hindring: whom the great Angel can ty in chaynes that he deceive not: and deale with his factours as they wilbe bound with chaynes of darknes. To which matter I require the cuppes of the four wights and 24. Bishops full of incense to be powred before the Lamb: that Iannes and Iambres may receive according to their works: that no more regard whence the sixt seale brought on a new world: nor how the fallen must be lifted vp.

Ch. VII. Three hundred yeres were passed ere that men were sufficient in nūber to haue kingdomes of Christianity. Then Schollers began to remit zeale: and Hebrew study: which had soon overthrowen Arians, shewing God to be our Creatours, *Eccles. 12.* and Christ, Iehova our rightcousnes. Yea the Apocalyps had most tamed Arians and Iewes: & had been clear at the first by Thalmudique veine of study. By 300 moe, Byshops pride & sloth made but a gayne and ambition of the Gospel. Antioch would have chief Patriarkship: following Antiochus old pride. Alexandria would, as Alexander would be a God: Old Rome would, as it crucified Christ: New Rome would, for the Empires

Empires ſeat. None conſidred that the ſcholers of Patmos ſhould be the ſealed: and martyrs: when neyther Northwind roſe, nor Southwind blaſted, in the garden: that the ſpices might flow, and the beloved come into the garden: and eat of his precious fruictes. *Cant.* 4.

But four Angels held the four windes. God favoured Antioch, that where ſin abounded mercy might more abound. That men ſhould not therefore be high minded, but feare: in the end Hagarenes take it. Cuſh or Abuſsini in Keturahs houſe, had Abrahams familie: and long held vvell: but in the end, held but the Goſpel and fevv Epiſtles, and the Pſalmes, for all the Bible: That vvhich Colen and Rome hath printed. Moſcovia from Conſtantinople, held little ſound. Rome vvas the cauſe of falling to all: ſtill vveakening the Eaſt Empire: that ſhould have holp the reſt.

So God telleth that a generall fall ſhall come: that not the open be the true: but the hid be the ſervants of God: ſuch as God ſealed. As in Ieremies dayes in Ieruſalem the ill figs, the troupes of Ieruſalem were a Synagogue of Satan, when all the Levites condemned him to dy: and God in Ezekiel ſealeth all his, whom Iſrael condemned. So here an apoſtaſie is told: which grovveth vp 300 yeares: by many vvicked ſteps. And then commeth to the Popes ſupremacy: and ſoon maketh no open Church, a Synagogue of Satan: That onely men vnknown, few to mens ſight, but many to Gods ey that ſeeth all, be the Church. Here the Papiſts might have their anſwer: vvhen they aſk where our Church vvas.

The tribes all have ech one tvvelve thovvſand: Though

Dã is not named he is vnderſtood. But when Ioſephs two ſonnes and Levi be reckoned, one is left out, as Symeon *Deut. 33.* So Dan here. They be ſhallow who hence geſſe that Antichriſt cõmeth of Dan. S. Paul taught Chryſoſtome, *2 Theſ. 2.* that he ſhould come from Rome.

The latter half of the Chapter, ſweetly expreſſeth the poincts wherevpon all ſtandeth: That ſalvation is frõ God and the Lamb. All more in religion is from the ſerpent: All honour to Mary and Saincts. Alſo martyrs and their comfort is ſweetly expreſſed. This matter in time followeth the eight and ninth.

h. VIII. Out of the ſevẽth ſeal come matters more to be ſounded: then ſix afore had. The Church had peace a ſmall while: but angels ſeven are prepared to ſound wrath ariſing. Chriſt the mediatour, is ready to receive prayer: he is contemned: by Rome dallying with his mediation. Therefore he powreth voices, thundring, lightning & earthquake. Angels here tell it: Men in playn work.

Ch

The firſt cõmon place, Warre:

Hayle and fyer mixt with blood, ſheweth vexation with warre: ever ſince Conſtantines houſe fell, the Popes beſtird them to ſtir warres to overthrow the Eaſt empire: and to ſet the Weſt by the eares.

n Julian
e Apo-
ata.

The ſecond cõmon place.

The Popes ſupremacy.

The ariſing to be a great mountayne: became a mountayne of fyre: when he caſt himſelf into the ſea of nations: That a third part of men became dead in ſin in profane trafique of life.

The

The third common place.

Corruption of Scripture
wrested to his policy.

A great ſtar burning as a torch fell from heaven,& fell into the rivers and fountaynes of waters, and the name of the ſtar is wormwood *&c.* *Angelus eccleſiæ*, the Doctor is a ſtar. *Ch. 1.* heaven is the Church: burning as a lamp is kindling of wrath: the waters be the ſcriptures: falling into them is wreſting of them to maintayne his kingdome: ſo the ſenſe is bitter: and the D: is wormwood: that many find deadly hæreſies by this wormwood.

The fourth trumpet.

Great fall.

They which were principall, as the ſun moone & ſtars (Iacobs familie, in Ioſephs dreame) loſe much light. Gagnæus a Papiſt telleth, this to touch, Popes, Cardinalls, and Biſhops.

A preparation to mark
triple wo vpon this.

An Angel flyeth in the open sky, and telleth of three woes vpon this.

The V. cõmon place.

The Angel or Doctor, falling from heaven (the Church), hath given to him not S. Peters keyes of knowledge: but keyes of a deep pit: to darken ſun and ayer: the office of Chriſt and law by which we ſee him. So infinite millions of monkes & fryers come forth: locuſts for devouring the earth: with ſcorpions ſtings to torment harts: vvhen Chriſt is obſcured and ſcripture: that men find no comfort: but be vvorſe for their ſoule, then Iob for his body. *Iob. 3.* Ch. IX.

To make vvarres, their vvealth vvill make many horſes: & they have authoritie as Kinges vvith their crovvnes: though they pretend to be as private men. (*Dan.* 7. The Chaldean ſtript of kingdome is ſo termed: And Antiochus having no right to the kingdome): & they keep vvithin doores, as of vvomens hayre: but they haue Lyons teeth, to hold faſt all forged and vvringed giftes: openly forged, as Conſtantinus donation: and vvringed of kingdomes, vvhich they help vp: and from deceived by terrour of purgatorie. They have breſt plates of iron, to defend themſelves: aud the noyſe of their wings is like the noyſe of horſes running to vvarres: vvhile ſtill they ſet Kings by the eares: for the firſt cõmon place: that haile and fyre be mixed vvith blood. And their ſcorpion ſtinges ſting men five moneths: till Princes compell them by a cold vvinter to hide themſelves in hedges, as Nahums Locuſtes of Ninivy, hide them by enemies.

An excellent name of the Pope:
The Angel of the Pit: King of Locuſts, Abaddon, Apollyon.

Our Cõmon name vvhich vve give the Pope is Dæmon in Greek: for Popes be Dæmones in Euſtathius: frõ the Cõmentaries of old Ariſtarchus and Didymus, & others. His Commentaries are from ancient Heathen, not from himſelf: as Eraſmus well noteth in his obſervations vpon the Apocalyps. Whereas I cited Homers Commentary followed by *S.* Peter, D. B. the learned, thought that a fooliſh overſight: as though I muſt mean Euſtathius: who was of late. And he doubteth whether S. Peter read Homer. I am out of doubt he never read him: But the holy Ghoſt gave vvords of old for S.

Pet-

Peters vſe afterward, by inſtinct, not by reading. And ſo much a ſimple Doctor might have knowen.

B. L. ſhewed himſelf, in his vnlearned ſkophing moſt Athean. And as Iannes and Iambres Symon Magus and Elymas, and Alexander the Copperſmyth are for eternall memorie in the hart of the Bible, ſo deſerve ſuch for to be. Now as vvee vnawares and Papiſts call the Pope Dæmona, a Divel: vnawares we call him ſo, God ruling our tongues: that is ſpecially worthy noting. When Iulian the Apoſtata was kild, and Libanius commended him, that he now was with the Dæmones, the Greek Doctors took him vpon his word: and vvhat an aſſe he vvas to ſpeak that which the enemy would vviſh. D. Iohannes Piſtorius the Popes chalenger, vvrote to me that Iohn Calvin was Dactylodeictes of Antichriſt: Who ſhewed by the finger who was Antichriſt. I took his graunt: that ſo the Pope was. For Calvins finger aymed at him. So the Popes chalenger overthrew the Pope. The ſame wrote to me the Anathethema. But God dealt vvith him as vvith Balaam the ſon of Beor, in Italy pronuntiation, of Boſor, in Caldean, vvhere S. Peter kept: vvhere the Galilæan his voice told he wrote not from Rome. The Doctours Anathema was this, to me, I Anathematize thee, as Paul did Barnabas. I take it, ſayd I. And ſo thou makeſt me better then any Pope that ever vvas at Rome. Paul thought him of the ſame faith, and happines: But I anathematize D. Iohn Piſtorius, as S. Paul did Anathematize Elymas Magus. Upon this he yeelded, as Helvetia knoweth. And to his dying day ſpake moſt reverently, as ſome Engliſh heard, of his checker.

So

So here vve muſt mark not vvhat men call the Pope, *Holy father, and vicar of Chriſt, and head of the Church, & King of Kings, and Lord of Lords*: but vvhat God doth call him: and God taught Adam to give fit names. Here the Popes names be many. One is *the Angel of the pit*: as the ſtar falling had the keyes of the Pit, to bring forth his Locuſts. And *the King of Locuſts* is the fitteſt name for him. In Ebrevv he is called *Abaddon. Num. 24.* & Abdan in the Thalmud is the vvorſt name. Aruch will teach * the place. Alſo he is called *Abaddon* cheifly for remembrance of *Nũ. 24.* where Balaam endeth his prophecy, in Italy going on to deſtruction: and Iohn *Ch. 17. 8. 11.* tranſlateth Balaam moſt properly: as D. Kimchi, in hard Grammer: *Adey obed, goeth on to deſtruction.* In Greek he is an other *Apollo*: a Divel of Delphos, deſtroying ſuch as ſeek to him: as Apollo deſtroyed rich Cræſus: deceiving him to war againſt Cyrus. He knew well enough that Cyrus ſhould have the victorie: Eſay had told him ſo: and though Cræſus gave to Apollos temple, very great gifts: yet when he aſked him, whether he ſhould fight with Cyrus, he anſwered: *Cræſus paſſing over Halys ſhall overthrow a great King.* So he did in hope of good: But overthrew his own kingdome: and rich Cræſus became poore Irus. So the Pope maketh but a mock of Kings. Thus one woe of the ſixt ſeale, is fully deſcribed: what the Pope is: and what he meaneth to do, as Ch. xj. ſhall tell.

* *Beracoth: Perek, evening prayer. fol. 28.*

And this firſt of the three vvoes thus ſet forth, reacheth from the Popes ſupremacy, after the yeare of our Lord, 600. vnto Ieruſalems war ended at 1200. For which 600. yeres, the Pope ſtill made haile and fyre to be mixed with blood. Now the ſecond woe is in his puniſhments, by the

by the Turk: and by the Gospel and Martyrs, teaching Princes to cast him off.

The sixt trumpet and cõmon place.

Of the Turks cõming vp & dealing.

Cedrenus & Volaterranus (in Arabia triplici) teach of the Turks and Saracens conjunction: and sundry others, how they afflicted Spain and Italy. Their history I have touched in my book of Scripture Concent: and I would any of cleane spirit that rageth not against the Concent which God gave to Scripture, and I do but shew, to haue my best help, thence. There is a full explication of the second woe. Bibliander in Chronologiâ sheweth that after the Popes supremacy graunted by wicked miserable Phocas, to impudent Boniface the third, Machumed began to be as gratious a father as the Pope in Rome. Machmad is *in Cant.* the title of Christ: *Grates it self.* And Chamudoth *partaker of graces*, to rare Daniel, *Ch. 9.* by the Angel Gabriel. Now this false Prophet forging himself taught by the Angel Gabriel, taketh Daniels terme in the highest sense: Machmad *delite it self.* Rashi telleth, that because he hũbled himself before God in fasting & prayer, he was so called. But Turk and Pope will haue the holynes of Apollo: past repentance.

Now cõmeth a most lively description of Christ, opening himself from *Es. 19. & 54. & Gen. 9. & Apoc. 4. & Dan. 10. & Exod. 14. & Dan. 12. & Es. 31. and Iob*, for the thunder of his power: which is past vnderstanding, & shall not be perceived of the Pope, till the next trumpetter, or cõmon place teacher soundeth and endeth the world. *Ch. X.*

Now the Angel biddeth Iohn take from Christ the litle book of the gospel: and to eat it: which was sweet in

his mouth, in preaching: but bitter in affliction, and to the enemy alſo: as Ezekiels book.

Ch. XI. Iohn ſheweth that the Church ſhalbe built: as Ieruſalem freed from Babel, vnder Zorobabel and Ieſus: when Zacharie ſeeth an Angel with a reed meating the length and breadth. So Iohn hath a reed to meat the temple and altar: that is, from the litle book to ſhew, the breadth and length & depth and height of the love of God in Chriſt. Chriſt himſelf is the temple: Therefore to check Thamudiques, which to this day look for a third temple, as ſheweth Rambam: whom vpon Koheleth (Salomon the oratour) I have cited and tranſlated, to check them he ſheweth court of ſacrificing is geven to the heathen: and Ezekiels goodly citye, is a city of affliction: as Chriſt was afflicted 42. monethes: Zacharies olive trees: Zorobabel with Iſrael, and Ieſus with Levi: and candelſtick of Gods favour, Churches (*Ch.1.*) revived.

Ezek. 40.

Here is a new Elias: a new Moyſes: to call fyer from heaven, and to ſtay all dew of grace and ſucceſſe: and to turne their waters of armies into blood: and to plague their enimies with all kind of plague. The experience followeth.

The combat of the King of Locuſts with the Martyrs.

When the Martyrs begin to revive the Goſpel, the city which is called for ſpiritual vncleannes of religion ſpiritually Sodoma; for cruelty againſt Iſrael, Ægypt ſetteth fourth the King of Locuſtes: who commeth with his locuſtes winges of chariots and warre horſes: and fighteth in all nations, with theſe two captaynes o

Martyr

Martyrs: and killeth them: and their caſe is playne, how they are murthered: as if a Crowners queſt went vpon the policy that crucified Chriſt: after his preaching 42. moneths: or dayes 1260. or yeares three and an half. Now as Beda and Carthuſianus well note (in three yeares and an half) all time of preaching Chriſt: in memorie of his preaching ſo long: ſo the time of their noted death, while their aſhes may be ſeen, and they are not put in grave, is, in a proportion, called three dayes and an half.

Now that all may know that two yeare is not proper, twiſe one: but as all the returned from Chaldea Babylō be two: *Zach. Ch. 4. & 5.* So the witneſſes of truth that leave ſpirituall Babel, all are in that ſenſe called two: and the city which killeth them, in peoples, tribes, tongues, and nations, is not a building of houſes: but a building of policy: So the two, be not two men, but two companies: and the dwellers in earth would not rejoyce and ſend gifts one to an other, as Iewes againſt Haman in Eſter for two, but for the companies of two ſorts: rare wights full of eyes, and 24. Biſhops: and the troupes that give glorie to God and the Lambe: and pray onely to the Lambe, the great God and Saviour: theſe in all nations where the king of Locuſts tyranny reacheth, are the two Prophets who vexe them, whoſe mindes dwell on earth: and cannot ſee the heavenly policy of Chriſt.

In that ſenſe, after three dayes and an half, ſpirit of life from God entred into them, and they ſtood vp: & fear fell vpon their enemies: and they heard a great voice from heaven ſaying vnto them, come vp hither: and they aſcended vnto heaven, in a clowd, and their enimies ſaw it. Iohns viſion went vpon two: and vpon one city: and one beaſt: But Romes policy the King of pit keyes: with

his Locuſts: and the ſtates that write and fight againſt them, muſt be meant: of whom vvhen one is dead, an other is alive, iump in the ſame veine: as though it were the ſame man: and their enemies ſee they go vp to heaven: and the beaſt which is aſcended out of Abyſſos: that is all his corporatiõ, millions of millions, (theſe viſions repreſent corporations, and vnder one, millions of men be told) all Papiſts goe from their Abyſſos of black ignorãce, vnto Abyſſos, *Luk. 8: and Zohar vpon Gen. 1. 2.* whither the Divels ſhall come in their time (but are yet in this world): to be tormented for ever and ever.

After this teaching and fighting a great earthquake ſhaketh a tenth part of the King of Locuſts city: vvhich crucified Chriſt: and prayeth to the virgin Mary, to commaund her ſonne, the Eternall God, by the right of a mother: as though ſhe were mother to the godhead: becauſe ſhe vvas mother to the Perſon one of tvvo natures. And they are very vviſe vvho think, the mother of God, in ſchoole phraſe, can find no better ſpeculation in heaven then to liſten to the city that crucified the Lord of glory. Iſcariot the traitour confeſſed his fault: yet Chriſt gave him over to hang himſelf: Rome that kild Chriſt, after juſtifying him, ſinning ſo againſt the holy Ghoſt, and ſinning more then if they had kild all the men in the vvorld, yet is vvorſe then Iſcariot, and vvill not confeſſe ſin: but clayme right to rule the vvorld: becauſe once they durſt crucifie the maker of the vvorld: & pray to the virgin Mary to forgive the Popes holynes, the Vicar of Pilat.

In Elias 7000. bovved not the knee to Baal: and live. In this city 7000 that bovv the knee to Baal dye, are kild: in viſion 7000. in ſtory ſeaventy millions of thouſandes

ſands, with this 120. years of the Goſpell revived. And full many give glory to God: and leave the virgin Mary alone: to be happy as other faithfull; Bathſhebagh, Ruth, Thamar and Sarah, all her mothers: and who more in ſin yet ſtayed vpon her ſonne: vvho was then in their loynes. Thus the ſecond woe is paſt.

The Popes fall: *the ſeaventh trumpet of common place.*

Since Kingdomes match the Pope in ſtrength: & have brought him, that he dare not queck but be content to hold his owne: An open voice is in kingdomes, that whereas the Pope hath been once caſt out, & now God reigneth: wee look for no chaunge till the reſurrection, at 6000. by old geſſe: Hence at 463. For our Lord was borne at 3927. adde 1610. then now Adams ſoule and duſt hath 5537. At 463. the geſſe will ſhew it ſelf. At 3000 the ark was brought into Salomons Temple: at 4000 exactly the Romanes deſtroyed Zorobabels temple.

And as the Pope falleth by ſteppes as he came vp, and not all at once: ſo 463 yeares may Spain and Italy hold him vp: while Archbiſhops and Biſhops Paſtours & Curates, have too much ſtipend, authoritie, and learning, the one: the other much in England far more in Dutch: to little of both. As Agamemnon ſayd of Neſtor: that ten ſuch would ſoone fell Priamus citie: ſo ten Kinges that would clear the revelation to Hebrewes, Greeks, Latines, and all tongues, might haſten the Iewes calling: but I am afrayd none ſaving our own will perform any promiſe that way: to agree with Iewes that the ark in the temple is the holy man: which is golden within & without: & hath the tables of 613. letters, to which anſwer 613 lawes, into which

wiſedom falleth,& none fayleth,written in his hart:& vpō the mercy ſeat all of gold ſtay the Cherubims look. When Chriſt is ſeen in his temple of humanity, thus Papiſtry fayleth and falleth: & from the Church dayly till the end lightening and voices and thundrings , and earthquake and great hayle,would make Ægypt and Rome to quaile.

But fevv deſirous of divinity haue maintenance: & ambitious in vvealth ſpurne at ſoules health : and kings ſee hovv much is ſpent in vaine: and hovv ſcholers bend to gaine :and ſo courts fall as Sardis, *Ch.3.* and the Pope may live yet Hebers yeares, this preſent and 463 : That this trumpet may then ſpeak to Ezekiels dead bones, & make them ariſe, *Ch. 37.* as *Apoc. 20.* all ariſe.

Thus in ſcales and trumpets God hath once ſhevved all. By ſeavens: ſpirits, hornes, ſeales,and trumpets, to teach the prophane vvorld of reſurrection. The ſame ſhalbe repeated in beaſtes ſeaven headed, and ſeaven Angels: vnto a nevv mention of the reſurrection.

Chap.12. A goodly ſigne appeared in the heaven. The faithfull cōpany is a vvoman:their abundance of grace of the gift of juſtice in Chriſt,and regeneration in putting on Chriſt, is a garment of the ſun: their contempt of all things vnder the ſun, is an having of the moon vnder her feet: their doctrine from the tvvelve Apoſtles, is a crovvne of tvvelve ſtarres. Their deſire to teach Chriſt to other ſoules, is a travelling of child. As the ſun is all bright: ſo is the ſoule iuſtified in Chriſt, bright as the ſunne: *Cant. 6.* though in it ſelf it is black: *Cant.1.* and as the moone, often not all lightened: but vvhen it hath the ſunnes full light , it appeareth as the morning: as faire as any moon. *Cant. 6.* Our crovvne is the tvvelve Apoſtles doctrine: vvho

who were all of equall truth: though S. Paul laboured more then they all: and from Rome wrote enough to have warned that city not to fight against Christ: and so much as might teach the world that Peter was never near Rome: but kept where God scattered the twvelve tribes, as the 12. most laboured to call the Iewes: to teach the Gentiles. This travelling of child teacheth vs vvhat a care wee should haue to teach Christ: and so, first to learne Gods book. God is our first Byshop: *Iob. 20. 29. in the 70*: for *El*, the ebr. *the Almighty*.

Of men, the King should be best learned: as King Moses was: King Iesus, King Samuel, King David: King Salomon: King Ezekias: the wealthyer by wisedome, and & greater then many Kings, Daniel *Belt, es-sar*: that brake out a flame of sorrow to the wicked Chaldean, who thought that *Bel tas asar* Bel held wealth. Kings might soone be learned; who might learne the holy words of both testamentes in two monethes: and the concent of scripture in an houre: and might commaund that every sermon should either abridge the whole Bible, as S. Paul doth to the revoulting Ebrewes: or tell the afflictions of our Lords family, as Daniel doth seaven times over: or weaknes of Salomons Kinges: or how Aharons twelue stones tell the tribes story: or the golden chayn of Chronicle and Iubilees: or the mysteries of Moyses Ceremonyes: or collations of prophecies with event: or like revolutiõs to shew Gods facility in teaching Christ: or some whole book: in one sermon. So Kings without payne might passe all in learning.

And our Universities might be so ruled: but that the God of this world doth hinder, that our DD. should

speak

ſpeak Ebrew and Grek better then Engliſh: and be readier in the Bible then in any other book: or from their firſt preferment in collegies, faſt oftener then the Ieſuites do for S. Laurence and all the Saincts in heaven: or live without college allowance. A Samuel would make a Naioth. And an Archbiſhop worthy of his place, would make Daniel plaine in one houre: and the Apocalyps in an other. It is a wonderfull ſinn to giue men honour without deſert, and to be doltiſh ſcholers to vnlearned teachers. We travel, as Eſay ſpeaketh: but we bring fourth onely a wynd.

The God of this world being incarnate in the Romans, is buſy in his generation: Pharaoh, *Eſ.27.* was not ſuch a Dracon: nor the Perſiã God, *Dan.6.* to whom onely prayer muſt be: The Goddes borne in Aſia: as Acſchylus termes them: The Dracon whom Babylon worſhip in the fable Apocryph. Theſe were not ſuch Dragons as the Romane. Pompey, Craſſus, Iulius, Antonius, Brutus with Caſſius, Auguſtus vvith the vvhole Empire till it died: and the Empire revived by Pope: theſe ſeaven heads of the Divel teach vs to knovv the Churches danger: vvhen their vvhole corporation maketh a great Dracon: and their hornes ten be not as they in Daniel ten Kings of ten men: but ten kingdoms. And the tayle, the Prophet that telleth lyes, *Eſ. 9.* dravveth the third part of the ſtarres to be vvandring ſtarres, *Iud. v.13.* & caſt them into the earth: as *Dan. 8,* Antiochus made Ievves Phariſees & Sadducees.

† *Iohn foloweth the 70. moſt wiſely biding the Eb. proprie- from dull*

When our tongues trauel of Chriſt, the Divel vvould by Rome devour that: But he is taken vp into heaven: vvho vvill † bruſe all nations vvith an iron rod: And the Church

the Church fled into the vvildernes: as Ioseph and Mary with Christ into Ægypt: and is nourished as Christ in his half seaven, *Dan. 9.* in his persecutions, dayes *1260.*

Michael, who in the forme of God, held it no robery to be equall with God: Michael, who in *Dan. 10.* is the cheif of the cheif Princes the holy Angels, & defendeth Iudah against the enemies; Michael & his angels the martyrs overcome Satan and the Cæsars, that the Church shuts them out of all accompt: though Satan still accused them to the ten Persecuters.

So the Dragons tayle is busy in the Popes: But the Church had as Israel, *Exo. 19*, two wings of an Egle to flee from Dracon Pharaoh into the wildernes: to be again fed: after Christs persecutions: a yeare, two yeares, and half a yeare: from Pope serpent: that the Thebanes borne of this serpents teeth gnash: Where was your Church before M. Luthers time, when the king of Locusts, A bad one, *Abaddon*, a new Apollo, had from his keyes of the Pit brought a smoke, to darken sun and ayer. And although the cloysters idolatrous deserved as Israel in Amos to be caryed as vvith the river of Eegypt: yet the Pope would so vse the Church: though heathen policy bridle him: yet Pope Dracon is fierce against remnants: as in his spanish inquisitions.

Cæsars and Popes the Dracon and his tayle are expressed past all deniall who are meant: The empire hath armes from the foure kingdomes in Daniel. So God forceth vs to be ready in Daniel: and to compare together the brase of the Angelique men. The Greek Leopard had foure heades: that of *23.* Captaynes all made kings, all came to fower quickly: and every one dyed a violent death, saving C. XIII

old Antipater: to haue blood for blood, as the Romanes here. The Beare had but one head: the Lyon one: & the fourth beaſt: the parted Macedonians but one: that beaſt is not named, becauſe it vvas the ſame nation with the former: but is diſtinguiſhed from the former by ten hornes or kings, five Ptolemies and five Seleucj or Antiochi, that vexed Iudah.

From theſe the Romanes haue their armes: beginning with a beaſt with ten hornes: with this difference: Ten Diademes betokening ſo many kingdomes. This beaſt was coloured like a Leopard: footed like a Beare: mouthed like a Lion. As Nab: ſayd, *who can deliver you from my hand*: and was a Lucifer, and would be equall to God: So here it is ſayd, *who can war with the beaſt?* Alexander would be a God: So Divi Iulij and Divi Auguſti, and ſo the Perſians. And Antiochus Epiphanes hath a mouth ſpeaking great things, ſo hath this beaſt. Now the ſixt head being as dead ſheweth that the Empire ſhould be dead and revived: otherwiſe five heads were gone: & the ſeventh was not yet come. But in a ſpeciall ſenſe one head ſeemeth as dead.

The time of Tyranny was 300. yet by *Metonymia*, meaning the argument of perſecution, from our Lords time, it is called three yeares and an half. Antiochus Epiphanes raged againſt the temple properly three yeares & an half: as Elias plagued Iſrael properly three yeares and an half. But the matter ſheweth *Ch. XI*, and twiſe in the *XII*, and here, that proper time cannot be meant.

Again, I muſt adviſe the reader to learne Daniel before he learne this book. Tvventy yeares ago I made him plain enough: and plainer of late: though the Dragon caſt out of his mouth, a river of water. The vvhole realme by this houre

houre might elſe haue knowne Daniel clearely. The Tyranny and blaſphemy of the Cæſars and their deſtructions are knowne.

The Popes deſcription.

A beaſt ariſing from the earth, that is, without war: having hornes like a Lambe: that is, Chriſts Vicar: having the mouth of the Divel, for diveliſh lawes: reſtoring the Empire: and working Miracles of deceit: as though he were Elias: a reſtorer of truth. The Ieſuites report of their miracles, comment well on this. And the Popes endevour, (ſince great Conſtantine left hatefull Rome) to ſet it vp, by revived empire: & to deſtroy the Eaſt: this matter is famous in continuall ſtories. And Canon-lawe telleth that none may live vnder the Empire, but by yeelding vnto the Popes lawes in ſubſcribing or oth, or ſome open token: as a mark in the forehead. And where a nũber given to a man, as the ſonnes of *Adonikam* vvere *666*. that being called the number of the beaſt, and to a ſenſe of wiſdome, which is vſuall in notation, *A God ſtanding vp*, that is *Adoni-kam*: this deſcribeth plainly the man, that ſtands vp in the temple of God, as if he were God.

The reviving of the Goſpel, by worſhip of God onely in Chriſt: as on mount Sion of old: religion taught vvith as great concent of lavv and goſpel, as any harpes can make, by rare men of courage patience vviſdome & high policy, by virgin mindes, vnſtayned by Idolatry, renued by Chriſt, and following him; is taught, *Ch. 14.* as *Ch. 7. & 11.* Ch. 14.

And the Pope is told of fall: & of eternall death to all of his bent: & the Martyrs of preſent heavens joy: vvithout purgatory. And Chriſt ſitting on a cloud at prayer

of the Church, and an angel cõming out of the Church, bid by an angel Lord over fyre and Gods heat, vvith ſicles cut off Papiſts that their blood vvould reach to the horſe bridles: over a Land as Canaan made to a ſquare, by the Thalmud, 1600 furlongs, 400 every vvay. The new Teſtament ſpeaking to Iewes is applyed to their manner of ſpeach: & plaine to a Thalmudiq;, where it is hardeſt to vs.

The deſtructiõ which rebellion in Ireland wrought by the Pope in Deſmonds countrey, if all the blood of the dead were poured out, would a good way reach to horſe bridles: as that alſo of Oſtẽd. And what would all that war, now 40. yeares yeeld in blood of Papiſts: going withall to eternall deſtructiõ? Happy are the ſoldiers, that dy with a good hart for the goſpel: for they reſt from their labours.

Ch. 15. A new viſion telleth the goſpels reſtoring: and the enimies puniſhment: perſecution borne ſincerely, through fyre and faggot, is a ſea of glaſſe mixed with fyre: and praiſe is againſt Romes Ægypt and Dragon Pharaoh & Romes Babylon; from *Ex. 15. and Ier. 10.*

And ſeaven Angels, clothed with pure Iuſtice come out of the temple in heaven. Angels repreſent what God by men will do vpon earth: when ſincere harted fight in his cauſe. Theſe haue golden girdles about their breſtes, as the ſacrificers were girded. Maymoni in the holy implements, ſweateth to prove from Ionathan vpon Ezekiel, and Kabalah, that the ſacrificers were girded about their breſts. Iohn made no doubt of the matter: but as a Thalmudiq; taught frõ God telleth reſolutely the whole truth, *Chap. 1.* and here. Such poincts ſhewed would make Iewes, all learned Iewes, confeſſe that God penned the

the N.T. All christians be Kinges and sacrificers: & should consider that they must weare crownes of gold, which no goldsmyth but Christ maketh: to rule themselves in order: and to obey all in Gods law: and the girdle of truth to bind their hartes in stedfastnes. Now where one of the fower wightes giveth the Angels seaven cuppes of Gods anger: the learned full of eies teach the people who are the temple to pray vnto God for vengeance vpon Christs enemies: and vpon the peoples petition, the Angels have charge to serve them: as in *Dan.* 4. *and Heb.* 1. and men are fortifyed by them: as Darius by Gabriel, *Dan.* 11.1.

As the temple, *Es.* 6. was filled with a smoke of Christ his anger: and Seraphim, the Angels which were instruments of fyer did attend: so here the smoke is in all the Church: that the enemies shall not perceiue the truth till they be consumed: having sinned against the holy Ghost: as the Iewes *Es.* 6, even by Rambam his graunt, could not amend by ten chastisements: till the temple was brent.

Under the seaven trumpets, the earth, the sea, the fountaynes & rivers, the sun, the King of locustes, Euphrates, & earthquake, is celebrated. The seaven Angels in plagues keep that order. *Ch.* 16.

The Popes earth or earthly hold of his possessions, is full of boyles: that dayly some losse he hath: as he brought warres; to be hayle and fyer mixed with blood.

He became a mountain of fyre cast into the sea, to make the third part of it bloud: so his nations be made all known dead in sin: and in seas of vvar fall from him.

The starre wormwood fell into the rivers & founta[illegible]

of Scriptures, and made them bitter. His rivers & fountaines of forces are turned to drink blood.

He obſcured the ſun of juſtice: the ſun of perſecution parcheth his.

He got lands for Monaſteries, that the locuſts might make him their King. But now the throne of the beaſt is darkened by contempt and pillage of Land.

In the old time Virgil complayned of Romes diſtreſſe: that *Hinc movet Euphrates illinc Germania bellum*: and at Euphrates, *Ch. 9*, Angels vvere tyed: but to be looſed by ſtarts: now the river is dry, that Turks and Saracens come even to Germany: and Germanie alſo looketh to fredome: that now the king of Canaan, the ſervant of ſervants, the falſe Prophet ſending frō his mouth, three (that is many) vncleane ſpirits to cauſe kings to war, hath no better ſucceſſe, then Iabin by Siſera, at Mageddon: and here a faire warning is given to vvatch, and integrity.

The ayre was darkned, and earthquake ſhooke the citie, that the tenth part of the citie fell: & Gods wrath ended all. So here a great earthquake, and hayle greater then Ioſuahs, falleth vpon the enemy: who cannot repent: but holdeth on to deſtruction.

Thus men, Gods meſſengers, ſhall give the Pope meaſure for meaſure: that he cannot repent: but blaſpheme: not knowing how far Patmos paſſeth Rome.

h.17. As Daniel at the laſt openeth his viſions in proper ſpeaches: ſo here, viſion and propriety come together: though ſome knotts be knit: that the wiſe may vnderſtād: and no wicked take the paynes to ſearch. One of the ſeaven Angels calleth Rome an harlot, ſitting vpon ma- waters, that is, people and troupes and nations and tougues

tongues (as *Dan. 3.* ſpeaketh): with which the Kings of the earth committed ſpirituall fornication by accepting that filthy Idolatrie, as dronck with the wine of her Idolatry. This Angel doth in viſion that which a Doctor would in reading.

And he carieth Iohn into a wildernes in viſion: as men are beſt to judge when the noiſe of citie troubleth not. Now he hath another viſion for the Empire revived: a beaſt with heades and hornes, as the former the old Empyre: and purple colour, as more in perſecution: and full of names of blaſphemy, as accepting the Popes Canons, and maſſe, and ceremonies: and a woman ſitteth vpon this beaſt clothed in purple and ſcarlat, as drunk with the blood of the Saincts: and golden in Gold, as old Babylō, *Eſ. 14.* and brave in pearles and precious ſtones, as be the Popes in their Copes: and their Archbiſhops and Cardinalls, in cloth of gold, and Aharons ſtones: mocking with God in apiſh imitation: as they mock with the keyes that God gave his Apoſtles: which S. Paul had as the beſt: if any could be better then other: and Iohn ſpecially: authour of Goſpell, and Epiſtles, and Apocalyps: That Ruben might as well be cheif Patriark, as Peter cheif Apoſtle. And this woman had in her hand a golden cup, as old Babylon, full of her lothſome filthy fornication: though Rome ſet fourth in gold and ſilver their crucifix and virgin Mary and Saincts: And in the forehead, a myſterie: Babylon the great: the mother of the fornications and lothſomenes of the earth. Here vve ſee plainnes: that none ſhould think that Babylon meant vvhence S. I[illegible] wrote. Rome is Babylon in a myſterie and trope: [illegible] ter was to ſpeak properly, as all men, when they tell w[illegible]

they write. But visions are in borrowed speaches. Now this is sure and plaine, The woman is the citie which hath kingdome over Kinges of the earth.

Now of the beast his body this is told: that the beast, is, is not, & is. In Cæsars it vvas in Rome: Dead by Constantinus house, and not being: and againe revived by the Popes.

The seaven heads are seaven hilles wherevpon Rome was built: famous for that: and also seaven Kings: whereof five ruled Iudah, before our Lord came in the flesh: *Pompey, Crassus, Iulius, Antony, Brutus with Cassius.* Iohn and all Iewes knew that well. Then commeth the whol Empire the old, a sixt head, then present: afterwards the Empire to be revived, the seventh: and by the Pope, the eight King: as he ruleth the Empire.

Now the ten hornes, are Kingdomes, as they serve the revived beast not yet so set vp: but in the Popes time it shalbe. Now these shall with one mind give their power to the Pope, and persecute. But Christ and his Martyrs will overcome: as in *Ch. 7. & 10. & 11. & 12. & 14. & 15. and 16.* And vvhen Martyrs teach the truth, countreyes vvill revolt from Rome, and make it desolate: that the empire shall not be prophane, nor favouring Rome: but as in nevv Rome, before the Turk ruled.

An Angel that lighteneth all the earth by his glorie, proclaymeth that Rome is fallen, knowen to be a dwelling of vncleane spirits: in all places of the policy: and the holy are commaunded to come out of all that policy. [h] Ch. 18.

[illegible]ir Canons and Prayers and apparrel are all bent to [illegible]d drift: and not fittest to have bene vsed in our [illegible]ue. The whole frame is out of order. The Lords

prayer

prayer is maymed: from their Latin, *Math. 6.* leaving out a moſt noble ſentence: Their Crede is fooliſhly tranſlated: that 20. ſeverall opinions are made of a moſt cleare phraſe of 3000 yeares vſe: of *going to God*: their letany is dangerous in phraſe, praying to the Perſons ſeverally: and is applyed vnto their doctrine of doubting of iuſtification: and in Battologie is hatefull to God: and in trifling arguments, for ſainctes dayes: and hath lies, for the place of Eves creation; and Archangels; and our Lords comming into the world at midwinter. Wee ſhould come out af all theſe follies: if our myndes put on white and clean linen: and wee tye golden girdles about our breſtes. Specially the Diveliſh fable of Toby is vntolerable, to be ſtill kept. Biſhops vnder *Q. E.* gave leave in allowance of theſe things, to adde in ſubſcription this, ἄχρι καιρῶν ἐπιδιορθώσεως *things may be ſuffred.*

Romes fall is told from Babels, Tyrus, & Ieruſalems. *Ier. 51. Eſ. 21. and 47. and Eſ. 23. and Ezekiell 27. and Ier. 7.* to ſhew from ſtories paſt the certainty of all this.

And theſe reaſons are rendred: that the Roman policie killing men for the Prophets, is guilty of their blood: as the Scribes for Abels, *Mat. 23.* and that the Kinges, who ſhould be Biſhops next God, trafiqued with Pope for his confirmation by the witchcraft of Papiſtry.

When people can ſing *Haleluja*: that is, praiſe onely God in whom we breath: who drenched Pharoh, when Iah ſtopped his breath, *Ex. 15.* (there *Iah* is firſt vſed): whē four times *Aleluja* is vttred from all ſorts and continually: and all the praiſe of Chriſt: & he is ſene riding vpon hi[illegible] horſe: and wee folow in white linen of juſtice: then [illegible] will make proclamation to all kites as in *Ezekiel. 3* Chap. 19.

ning the Macedonians to devour the flesh of Papists slayne: and will cast the beast & false Prophet into a lake burning with fyre and brymstone.

h. XX. The tyme of the Popes absolute ripenes in Satan to deceiue generally: shall not be till a thousand years: when the smoke of his pit hideth sun & ayer: &. his locusts have liõs teeth, and iron brestplates, and winges of Chariotes, & war horses. Satan was tied amõg Papists & elder prophane 1000 yeares: that many reigned here with Christ for a thousand yeares: they of the first resurrection: that is from sinn in this world: vpon them the second death shall have no power: but they shall reigne with Christ: and such wilbe for a thousand yeares.

But after a thowsand yeares the darknes of the pit will so extend it self: that the old serpent shall trouble all the holy city: and besiege the faithfull every where: as though old *Gog* and *Magog* were alive : and the old *Icrusalem* were a new to be defended. The Pope deceived all the Princes of the west to send all their force for to recover Ierusalem: & Antioch: & 200 yeares the greatest warres that ever were, were made there: That the old war of *Gog* and *Magog* was nothing like this. And yet Christ had tould that Gerusalem should be desolate vnto the worlds end, *Mat. 24.* as he caused Moses to tell, *Deut. 28.* But the false Prophet to weaken Princes, who would be deceiued, and not excel in Gods word, as the most of all might do, he caused them to go for 200 yeares from England France and all the west, men women children, to recover the cursed land.

now God began new mercy: now first Rabbines Grammers for Hebrew: and Iarky the great. D. cõ- vpon the Bible at a thousand yeares: now 600. a- Aben Ezra at 500. a very great Rabbin. Rabbi Sadaias

Sadaias was afore him: who turned Moyſes into Arabic; that Chriſtianes might folow the truth, and not the 72. which hid their mind, for 1600 yeares change: as I haue ſhewed in *Conc.* and *Meſchiſedek*: That hiding not ſpied hath deceived all Arabia, Abyſſinos, Græcia, Moſcovia, England, vnto 1603. to breach of all Moyſes auctority. Rabbi Sadaias did enough to haue holpen this. An other Rabbin put forth a Greek tranſlatiō in Ebrew letters. Rāban, who at the laſt becam a chriſtian, he wrot finely 400 yeares agoe. Aruc a dictionary for the Thalmud is 600. yeres old. Iſaak Ben Arama, & Bechaiah, both overthrovv their ovvne ſide: and help vs to ty Satan againe: and ſo doth, Dauid Kimchi, teach vs from much Thalmudique, that the title of the *22. Pſalme* is the morning ſtar: a matter vvorth much gold, for *Apoc. 2, & 22.* Breifly from after 1000 yeares God pitying vs ſtirred Ievves to teach vs Chriſt by their beſt cōmenting, though thēſelves could not ſee him. All be godles that vviſh not all help to turne them: & hovv hath Satan bound them, that labour to hinder all the good of their commenting for chriſtians ſpeciall vſe and hope for them.

Satan raged looſe 500. yeares. But novv vve looke for his fall: not fearing any deceit vvith ſtrength. Therefore the viſion paſſeth vnto the reſurrection.

Becauſe the Church ſhould be long in the vvildernes, and ſeem black to men: God ſhevveth the heavenly Ieruſalem: hovv goodly it is, from *Eſay. 25. & 54. and from ſixty to the end: and Aggei 2. Exod. 28. Ezekiel 47. and all the Prophets:* and hovv great it is, 144000. furlonges ſqu[illegible] thouſand miles high building: & ſo long and b[illegible] if all the elect ſince Adam, came as beaſtes into [illegible] Ch. XXI

city of this largenes vvould but hold them. Here Papiſts ſhould ſee antiquity & vniverſality. The lavves are golden,
h.XXII. and † ſtreames of life in Chriſt, the morning ſtar. But this I haue in *Concent of Scr.* handled at large, and elſvvhere.

h. The grace of our Lord Ieſus Chriſt open our eyes to ſee, that to morrovv vve ſhall die: that to day vve may heare his voice.

Coloniæ. Iu. 18. 1610.

ΤΕΛΟΣ.

STC 3883 A Revelation, 1610

Before this pamphlet was taken apart and rebound separately, it was in a volume of others, all by Broughton. For list and description see Principall Positions, 1609 (STC 3880).

While it was in sheets I collated it as follows:

π^2 $\frac{1}{1}4$ A-D^4 E^2.

All pairs of leaves were conjugate.

7 May 63